

THE JEWISH TIMES.

INDEPENDENT IN ALL THINGS.

VOLUME I.

SAN FRANCISCO, CAL., FRIDAY, JULY 30, 1880.

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Poetry.

THERE IS NO DEATH.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in Heaven's jewelled crown
They shine forevermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow tinted flowers.

The granite rocks disorganize
To feed the hungry moss they bear;
The forest leaves drink daily life
From out the vernal air.

There is no death! The leaves may fall.
The flowers may fade and pass away;
They only wait through wintry hours
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them "dead."

He leaves our hearts all desolate,
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

The bird-like voice, whose joyous tones
Made glad these scenes of sin and strife,
Sings now an everlasting song
Amid the tree of life.

And where he sees a smile too bright,
Or heart too pure for taint or vice,
He hears it to that world of light,
To dwell in Paradise.

Born unto that undying life,
They leave us but to come again;
With joy we welcome them—the same,
Except in sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless Universe
Is life—there are no dead.

—Sir E. Bulwer Lytton.

ROBERT BURNS.

I see amid the fields of Ayr
A ploughman who, in foul or fair,
Sings at his task,
So clear, we know not if it is
The lark's or the song we hear or his.
Nor care to ask.

For him the ploughing of those fields
As more ethereal harvest yields
Than sheaves of grain;
Songs flush with purple bloom the rye;
The plover's song, the curlew's cry,
Sing in his brain.

Touched by his hand, the wayside weed
Becomes a flower; the lowliest reed
Beside the stream
Is clothed with beauty; gorse and grass
And heather, where his footsteps pass,
The brighter seem.

He sings of love, whose flame illumines
The darkness of lone cottage rooms;
He feels the force,
The treacherous under-tow and stress
Of wayward passions, and no less
The keen remorse.

At moments, wrestling with his fate,
His voice is harsh, but not with hate;
The brush-wood hangs
Above the tavern door lets fall
Its bitter leaf, its drop of gall,
Upon his tongue.

But still the burden of his song
Is love of right, disdain of wrongs—
His master-chorus
Are Manhood, Freedom, Brotherhood;
Its discords but an interlude
Between the words.

And then to die so young, and leave
Unfinished what he might achieve!
Yet better sure
Is this than wandering up and down,
An old man, in a country town,
Infirm and poor.

For now he haunts his native land
As an immortal youth; his hand
Guides every plough;
He sits beside each ingle-nook;
His voice is in each rushing brook,
Each rustling bough.

His presence haunts this room to-night,
A form of mingled-mist and light,
From that far coast.
Welcome beneath this roof of mine!
Welcome! this vacant chair is thine.
Dear guest and ghost!

—Henry W. Longfellow, in Harper's Magazine for August.

Sometimes the origin of a popular proverb is kept in mind, though generally it is lost sight of. This one, "People who live in glass houses should not throw stones," was first uttered by James I. It seems that English feeling ran high against certain Scotch adventurers who came to England with that monarch, and they were constantly annoyed by having the windows of their houses broken by sundry unknown persons. After a time it was discovered that Buckingham, the Court favorite, who lived in a large house in St. Martin's Fields, which, from its number of windows, was called the Glass House, was the instigator of these riotous proceedings. The Scotchmen, upon this discovery, retaliated by breaking the Duke's windows, and he, who could easily see the fun of playing a practical joke on his neighbors, but failed to see the same amount of fun when his neighbors played a like joke on him, went to the King in high dudgeon, and made complaint. The monarch seems to have been able to look at both sides of a question, for he replied with a laugh, "Those who live in glass houses, Steenie, should be careful how they throw stones." —New York Herald.

They who can give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety. —Franklin.

THE JEWS OF FRANKFORT. — I

There is hardly another town in Germany which offers greater interest, as far as Jewish life and history are concerned, than the old, world-renowned, whilom Free and Imperial City of Frankfort-on-the-Main. Other places there are, where we meet with earlier Jewish settlements, such as Worms, Speyer, and Prague, or where the number of Jewish inhabitants is larger, as Berlin and Vienna, but none illustrates better the past and present circumstances of the Jews, and their gradual transition from the despised condition in which they lived in former times to the general esteem and respect they now command, and the active and important part they take in political and social matters, literature, arts, sciences, etc.

Look at the Judengasse. It has been described a hundred times, and as long as there is any remnant of it left in existence, will the visitor to the flourishing city repair to the spot where, during long centuries, the sons and daughters of Israel were compelled to dwell, huddled together in a narrow dark lane, whither the rays of the sun never found their way, where old and young, rich and poor, lived and died, worked and toiled, surrounded by a population that looked upon them as Pariahs, and let no opportunity pass to insult or molest them. By this time all the houses on the right hand side, as you enter from the Bornheimergasse, have been pulled down as well as several on the left hand, but enough remains to give you an idea of what the whole must have been previous to this partial demolition, which, on sanitary grounds, had become an unavoidable necessity. In former times this street contained 136 houses, and no increase in the number of Jews could induce the city authorities to enlarge the area meted out to them. With in the precincts of this Ghetto, the celebrated writer and patriot, Ludwig Börne was born; his original name was Löb Baruch, which he altered on becoming a convert to Christianity. Alluding to his birth-place he says in one of his writings, that he first saw the light of the world in the Frankfort Judengasse in the year 1786; so far as in the year 1786 the light of this world was visible in the Judengasse in Frankfort.

You are also shown as one of the local curiosities the place where the Rothschilds lived, and in which the wife of the founder of that famous family of financiers died at an advanced age some thirty years ago. In 1796, when the whole of the southern part was destroyed by a large fire, permission was granted to the Israelites to erect houses in the adjacent districts near the river, which then consisted only of waste land and ditches. At each entrance of the street there was a gate, which was closed at night time and on Sundays; it served the double purpose of keeping the Jews within their own boundary and protecting them from the populace, which in those times did not think it a great harm to burst into the Jews' houses and commit all sorts of excesses. Each house, therefore, was strongly guarded by iron railings and massive doors. So frequent were the molestations they had to suffer at the hands of the mob, so bitter the mortifications to which they were continually exposed, so insecure the tenure of their lives and property, that they had ever and anon to seek for redress and protection.

Their principal charter consisted in the Letters Patent granted to them in 1356 by the Holy Roman Empire, then ruled over by Charles IV., the author of the famous Golden Bull, by which they were declared *Kammerknechte*, being thus placed under the special protection of the Imperial Chamber, for which privilege they had to pay every year a considerable amount of money called *Judenzoll*, or Jew's tribute. Thus originates the name of *Schutzjuden*, or protected Jews, as they were frequently called. An old black-letter print, bearing the date of 1613, now before me, sets forth the rules and regulations to which the Jews were subjected at that time. They had their own jurisdiction in all matters amongst one another; but if a Jew went to law with a Christian the case was brought before the ordinary courts, and the oath *Mora Judaica* was administered to the Jew. It may not be devoid of interest to reproduce its tenor, as it is rendered, verbatim into English, is as follows: "In the matter of which I am questioned, I swear that I will speak the truth, so help me God, who has created heaven and earth, mountain and valley, leaf and grass, when there was naught; and if I should foreswear myself, may pitch and sulphur rain down upon me, as it did upon Sodom and Gomorrah, may the earth swallow me up, as it swallowed up Dathan and Abiram; may I be transformed into a pillar of salt like Lot's wife when she turned round; may I be stricken with leprosy like Miriam, Moses's sister; may my bones never be gathered to the bones of others; and if I should foreswear myself, may I become subject to podagra, palsy and epilepsy; may my blood run out of me; may my body be cursed, and my soul never come into Abraham's bosom." The Jews were obliged to wear a badge, consisting of a large yellow ring, conspicuous in front of their dress, so as to be immediately recognized; this regulation was binding upon members of both

sexes the moment they left their own quarters. On Sundays, and on church holidays they were prohibited, under penalty of half a florin, to leave their street except by special permission of the burgo-master. On walking in the streets they must not linger or loiter about, nor were they allowed to stand and talk to one another; they were to pursue their business and return to their own quarters without delay. To the Römerberg, a large square in the front of the Town Hall, they were not admitted at all, and woe to the Jew who was found trespassing on the forbidden ground.

There were times when they might or might not go to market, to buy fish, fowl, meat or vegetables, and fines varying from six pence to ten shillings of our money were exacted from them in case of non-compliance with these rules. There are long lists of articles in which they were not allowed to deal, or upon which they were not allowed to lend money; they were not permitted to enter into partnership with any foreign Jews, for, being taxed according to their own property, the legislators no doubt feared that by means of a real or assumed association with a foreign capitalist, they might deprive the Government of the taxes legally due. The paternal solicitude of the authorities actually went so far as to prescribe the shape and color of the hats they had to wear. There were regulations as to how they were to behave in their houses and out of them, in their domestic relations towards servants and menials, prohibiting their employing Christians, even as wet nurses.

In course of time a great many of these obnoxious restrictions and regulations fell into abeyance, but they remained in the statute-book, and were not formally repealed until 1806, when Frankfort and its surroundings were made into a Grand Duchy by Napoleon, and the city became the capital of the newly-formed Confederation of the Rhine, under the protectorate of the Prince Primate. The French armies sent across the Rhine ever since 1793, had been followed in their wake by the levelling spirit of revolution, and one by one the old, time-worn institutions crumbled into dust at their approach: Dalberg, the Prince Primate; although belonging to the old school of statesmen, and brought up in the veneration of time-honored traditions of feudalism, yet allowed himself to be raised to a post of questionable eminence by Napoleon when at the height of his power, and assumed the now-forgotten dignity created for him by the all-powerful conqueror. In the few years' time, during which he wielded his sway, the condition of the Jews of Frankfort underwent a remarkable improvement. Thus he did away with most of the restrictive laws, by which their intercourse with the Christian population had been impeded, the gates of the ghetto were pulled down, the yellow badge of servitude disappeared from their garments, and although they were not fully emancipated, they were yet placed on a much more equitable footing than they had ever before been. This fairly satisfactory state of things lasted eight or nine years, until Napoleon's star began to wane and he at last succumbed to the combined efforts of the allied armies. German territory was liberated from the presence of the hated invaders, and so intense was the spirit of Teutonism which manifested itself in those times, that everything French, or due to French influence, was included in the general anathema and doomed to perish. In this spirit the Congress of Vienna, held in 1814-15, in remodelling the institutions of Germany, swept away at one stroke the whole of the milder and more humane legislation commenced since the French occupation, and the consequence was that the condition of the Jews became once more what it had been previously. The Frankfort Senate, a body as jealous of its dignity as any of the proud, old Italian republics, and as narrow-minded as it could possibly be imagined, acted fully up to the prevailing policy of intolerance and repression. Old prohibitory laws were drawn out of the limbo of oblivion into which they had justly been allowed to sink, and their utmost power was exerted to withstand and put down the development in the numbers and influence of the Jews. One example will suffice to characterize the system which was still in vogue 45 years ago. The father of the present writer, desirous of being married, addressed a humble petition to the Senate in the year 1832, praying for permission to take the path of citizenship, and to enter into matrimony. After waiting several months he was favored with a reply from that august body, in which gracious allowance was granted him to swear true and feal allegiance to the city, but, so runs the document, concerning his wish to marry, he is advised to take patience. And he did take patience, until two years later his turn came round, and no further impediment was placed in his way of entering the nuptial state. At that time only fifteen Jewish couples were allowed to marry a year. I remember a Jewish tailor who, taking advantage of this restriction, engaged himself to be married at an early age, and every year, instead of availing himself of this privilege, relinquished it in favor of some wealthy coreligionist on payment of a handsome consideration. Thus he continued more than ten years, until at last

the limitation in the number of Jewish marriages was abolished. If a Jew passed in the street and a Christian called out to him, *Jud!*, *mach weores*, he was obliged to raise his hat, which exchange of courtesies doubtless served to foster the friendly feeling between the two creeds. The Christians figured in the weekly register of births and deaths only when they were really born or had died, but the Jews even when this was not the case; for that record, called *Intelligenzblatt*, used to state expressly that this week nobody had been born, or nobody had died, out of the Jewish community.

I took a very long time before the idea of emancipating the Jews was even broached, and not until about fifteen years ago was this goal reached at last. The numerous conversions to Christianity which took place during the first half of this century, are in a great measure due to the intolerable conditions to which the Jews were subjected. Many able and distinguished men, who could not otherwise attain to any post of honorable employment, were thus led to embrace Christianity, much less from conviction than by the prospect held out to them of University honors, service under government, or some other liberal calling, for which they were only thought to be qualified on becoming Christians. The three drops of baptismal water did not, however, always produce a very great alteration in their social position, and the consideration paid them by the members of the creed they joined did not go beyond a certain point of cool recognition. One of the wealthiest and most respected of the Jewish inhabitants had, on the instigation of his priest-ridden wife, and in order to preserve domestic peace, become a Protestant, and when, some years ago, their daughter being of a marriageable age, they were looking out for an eligible husband, there was nobody amongst the patrician class of Christians willing to enter into a matrimonial connection with the scion of Judaism; so that the parents had no other choice but to marry her to the son of an equally converted Jew. — Correspondence of London Jewish Chronicle.

A Library 4,000 Years Old.

The recent address of Chief Justice Daly, before the American Geographical Society, contained an extensive reference to the remarkable discovery of the late George Smith, the eminent archaeologist, beneath the ruins of what once was Nineveh, of the remains of what had been a great Assyrian library. The materials of this collection were of baked clay, and had proved so indestructible that Mr. Smith was able from the fragments to recover over 3,000 inscriptions, forming pages of the volumes of which the library was composed, and in some cases to recover complete books. The tablets of leaves of these volumes are formed of thin plates of clay, on either side of which the text is inscribed, the tablets being, afterwards baked or dried, when the same, like our modern books, were arranged in chapters and volumes. Nearly two-thirds of this library is now in the British Museum, and is found to embrace works on history, astronomy, geography, religion, morality, astrology and other subjects.

From one of these books, compiled after the manner of our modern encyclopedias, and the compilation of which is shown to have been made more than 2,000 B. C. E., it has been ascertained, what has long been supposed, that Chaldea was the parent land of astronomy, for it is found from this compilation and other bricks, that the Babylonians catalogued the stars and distinguished and named the constellations; that they arranged the twelve constellations that form our present zodiac to show the course of the sun's path through the heavens; divided time into weeks, months and years; that they divided the week as we now have it, into seven days, six days being of labor and the seventh a day of rest, to which they gave a name from which we have derived our word "Sabbath," and which day as a day of rest from all labor of every kind, they observed as rigorously as the Jew or Puritan. The motion of the heavenly bodies and the phenomena were noted down, and a connection detected, as M. de Perville claims to have discovered, between the weather and the changes of the moon. They invented the sun dial to mark the movements of the heavenly bodies, the water clock to measure the time, and they speak in this work of the spots on the sun, a fact that they could only have known by the aid of telescopes, which it is supposed they possessed, from observations that they have noted down of the rising of Venus and the fact that Laland found a crystal lens in the ruins of Nineveh. These "bricks" contain an account of the Deluge, substantially the same as the narrative in the Bible, except that the names are different. They disclose that houses and lands were then sold, leased and mortgaged, that money was loaned at interest, and that the market gardeners, to use an American phrase, "worked on shares," that the farmer when ploughing with his oxen, beguiled his labor with short and homely songs, two of which have been found, and connect this very remote civilization with the usage of to-day. — Paper Trade Journal.

A Fortune for a Wink.

A writer in the *Golden Days* tells a "true story" of how a gentleman refused one hundred and fifty thousand dollars for winking his eye and thereby preserved his honor. The gentleman, who is called, Mr. X—, occupied a confidential position in a great railway corporation. It was rumored that the company was about to assume charge of a languishing railroad. If so, the price of the latter would rise in price.

Now, one bold speculator—or operator, as they are called in broker's parlance—was an intimate friend of Mr. X—.

After a long reflection, he came to the conclusion that the best thing he could do was to call on Mr. X—, ask in confidence for some definite information on the subject, and offer to share with Mr. X— the profits of any venture that he might make on "points" given by him. This he did.

"Mr. X—," said he, if I knew that the transaction which is rumored is to take place in a few days was really to occur, I could by buying up the stock of the company that is now in the market make both you and myself rich men. Can you not, by a word, say whether the rumor will be realized or not?"

"I cannot say," Mr. X— replied.

"But a word," the broker persisted.

"It shall be shared, and shared alike."

"I cannot say," Mr. X— repeated as before.

"You need not speak, then," the broker said, excitedly. "Lift your arm, nod your head, lift your eyebrows."

"I cannot," Mr. X— replied, as calmly as possible.

"Do you not understand your own interests?" the broker burst forth, hotly. "Mr. X—, you are a poor man! Now, if you will only heed me, you may become a rich one in a day. Are these reports true? If so, I can clear three hundred thousand at a stroke? The half of that sum shall be yours. I do not ask you for a word; you need not open your mouth! Only wink your eye! It is possible for you to make fifty thousand dollars, sir, simply by winking your eye!"

How vast a sum to Mr. X—, who, though entrusted with grave secrets, was still only a clerk, receiving but a moderate salary.

He was staggered for a moment, but soon regaining his composure, he looked the eagerly-expectant broker in the face, and answered—

"I cannot do it," and left the room instantly.

The broker went away crestfallen. In the absence of all definite information, he feared to take the great risks which always attend speculating in the dark, and did not invest any of his money.

In a few days, however, the whole matter was settled. The great company really did take in the smaller, and the stocks almost doubled in value.

A few days after this, the broker met Mr. X— on the street, and smarting keenly under the feeling that an enormous gain had slipped through his fingers, just for the want of a word, he rashly upbraided Mr. X— for what he called his "obstinacy."

Mr. X—, like all men of true power, kept his temper, and turning to his rash reviler, he said—

"The temptation with which you assailed me was great, indeed, but I had a trust to fulfill, and my honor is beyond price."

Although every one should do his duty for duty's own sake, still it is a pleasure to see great deeds of honor meet with deserved reward.

It was so, I am glad to say, in Mr. X—'s case. His capabilities and perfect reliability soon secured him one of very highest positions in the company whose secrets he had guarded so well, and he is now paid a salary that is at least half as large as that which the President of the United States receives.

Night Air.

An extraordinary fallacy is the dread of night air. What air can we breathe at night but night air? The choice is between pure night air from without and foul air from within. Most people prefer the latter. An unaccountable choice. What will they say if it is proved to be true that fully one half of all the diseases we suffer from are occasioned by people sleeping with their windows shut? An opened window, most nights in the year, can never hurt any one. This is not to say that light is not necessary for recovery. In great cities night air is often the best and purest air to be had in twenty-four hours. I could better understand shutting the windows in town during the day than during the night, for the sake of the sick. The absence of smoke, the quiet, all tend to make night the best time for airing the patient.

One of our highest medical authorities on consumption and climate has told me that the air in London is never so good as after 10 o'clock at night. Always air your room then from the outside air if possible. Windows are made to open, doors are made to shut; a truth which seems extremely difficult of apprehension. Every room must be aired from without, every passage there are in a hospital the better. — Florence Nightingale.

CHAT BY THE WAY.

Gratitude does not rise spontaneously in the ordinary human heart. The man who does kindly deeds with the expectation of living on the income must learn to be very economical or he will die of insufficient nutrition. It was Louis XIV. who said: "Whenever I confer a favor I make one ingrate and a hundred malcontents."

It is a bad rule to blame your fortune rather than yourself, when matters go ill with you. "If your sword is too short," said the wise Roman, "you can make it long enough by taking a step forward." The Italians say also, "A good knight is never at a loss for a lance."

The curious ask a great many needless questions and sometimes get snubbed for it. "What," said an old gossip, as the funeral procession went by, "is the school-master dead?" "Well," was the gruff reply, "if he ain't he ought to be, for you see they are burying him."

Under no circumstances, as the saying goes, can a Jew forget his cunning. This is a libel, of course, since some of the most generous deeds have been done by that proscribed race. The statement is so nearly true, however, that all the world is ready to laugh at any act of especial shrewdness and say, "It's just like a Jew." For instance, the German papers are in a hilarious uproar over the following story:—A Hebrew mother rushed up to a Hebrew father with, "Abraham, the child has swallowed the silver coin you gave him, and is like to die." The father thought only of his financial loss, and so comforted his better half by saying, "No matter, my dear, it was only a counterfeit."

While it may not be true that money gives birth to love, it is not to be doubted that the young lady who is an heiress will average in a year more offers of marriage than a young lady who is not an heiress, even though the preponderance of beauty may be in favor of the latter. Young men do not marry for money, and yet the rich dowry of the bride is not generally considered an unwelcome encumbrance. A young German was once pressing his suit; and in the midst of his ardent questioning the object of his choice as to her possible financial future. "I have heard," he said, "that your father owns two large estates in Silesia." "Yes," was the naive reply, "and he owns two more in Pomerania." The suitor hesitated a moment, as though to catch his breath, and then, falling on his knees and looking the young lady imploringly in the face, cried out, "And can you, my darling, doubt my affection under such circumstances?" He loved the very ground she walked on, and wanted to own it himself.

A Business Man's View.

Col. T. A. Scott, who recently resigned the management of the Pennsylvania Railroad, went to housekeeping in 1847 on fifty dollars a month. The *Press* tells the anecdote as an illustration of the acuteness of the railway king.

A distinguished lawyer who was counsel in an important railway suit prepared a statement and argument with unusual care, and believing them to be invincible, visited Col. Scott for further consultation.

The man of affairs listened to every detail without uttering a word; and when the lawyer asked, "What do you think of my presentation of the case?" he gave that learned counsel an answer which startled him.

"It is perfect and unanswerable," he said, "in every respect except one"—and then he proceeded to point out an omission or defect which would have rendered all the lawyer's labor useless.

The latter, seeing it at a glance, said he had never been so heartily ashamed of any of his shortcomings as of his failure to notice, after his painstaking studies, the special point which his client instantly detected.

An account of a remarkably energetic woman appears in the *Boston Transcript*: Mrs. Drussilla Laha was born in Wellfleet, Mass., Sept. 13, 1787, and at 18 years of age was married, her husband being then in command of a vessel. After having been married six years, she being but 24 years of age, and having two children, a boy of four and one of two, her husband was brought home to her an invalid for life, having been taken from the side of his wrecked vessel after four days' exposure to the wind and the wash of the waters. Then it was that he became disheartened and saw nothing but destitution staring him and his family in the face. But to her things looked different. She started a store, small at first, of course, but for fifty-nine years she made monthly visits to Boston in small sail-boats, replenishing her stock, etc.; and she says many and many a time she has taken over \$100 a day over her counter. For fifty years she took care of her invalid husband, who was never able even to dress himself. She educated her two boys and started them in business. She also adopted, clothed, fed, educated, and placed in good positions in the world twenty orphan boys and girls, besides visiting and taking care of the sick at all hours of the day and night. She will be 93 years old in September.

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San Francisco, Friday, July 30, 1880.

The Jews of America have three of their number in the Federal Congress, Mr. Jonas, in the Senate, and Messrs. Einstein and Morse in the Lower House.

The convention of delegates of the Union of American Hebrew Congregations was held at Niagara Falls, July 15th. According to the reports, much practical work was accomplished in the interest of the Hebrew Union College.

Ingersoll makes a thousand dollars by a single lecture in which he declares that all clergymen are humbugs. And yet many a clergyman gets less than that amount for a whole year's endeavor to make men believe that an honest life is the best life after all.

When your purse becomes empty your friends have sudden engagements elsewhere. The Italians have a pithy proverb which runs "Let us have florins and we shall have cousins." There is an old saw from Northern Europe to the same effect, and many a man has learned the truth of it by bitter experience.

In time of prosperity, friends will be plenty. In time of adversity, not one in twenty.

THE "LOST TRIBES" FOUND AGAIN.

Every little while some person who has travelled through a country, which until recently has been a sealed book to us, makes the astounding discovery that the original inhabitants were the "lost tribes" of Israel.

Various theories have been advanced to prove that our North American Indians are descendants of the Jews. Then again, some one finds a striking resemblance between the Jewish features and customs, and those of the Caffirs, Japanese or Abyssinians. The latest addition to these hypotheses is that of our townsman—Rev. Mr. Hemphill—who has just returned from a trip to the Hawaiian Islands. In last Sunday's sermon he described his trip, and said, among other things, that a great deal had been written in regard to the origin of the inhabitants of these islands. In his opinion they were the descendants of the lost tribes of Israel. He had arrived at this conclusion, from a critical study of their traditions, which in many respects, were wonderfully like the Mosaic record. He illustrated this by citing their tradition in regard to the "Fall of Man," the deluge, and the fact that the first missionaries to the islands found the natives practicing the rite of circumcision. These facts induced him to believe that the natives were the descendants of the lost tribes of Israel, or had received their early religious instructions directly from the Hebrews.

Strange as these things may seem however, there is a remarkable resemblance between certain Hebrew and Hawaiian words, although their meanings are very different. Yet it is more probable that in olden times, all the different people spoke the same—or a similar—language, (Hebrew probably), and that their present idioms retain some of the Semetic words in a corrupted form.

We are, nevertheless, pleased to see that so much attention is given by non-Israelites to the language, manners and customs of the Hebrews, and there can be no question but what science, at least, will be benefited by it. We can only regret that our own people do not give these subjects the same consideration that they receive from persons outside of our faith.

PRACTICAL EDUCATION OF OUR DAUGHTERS.

In a city of such vast proportions as San Francisco, the residence of so large a number of wealthy families whose incomes and resources are such as to place the female members above the necessity of lending their hands to the ministration of household affairs, the education of the daughters on this vital point is too frequently omitted from the category of accomplishments. We would not, however, circumscribe woman's sphere of usefulness to the mere duties of the home and household, for our ideas of progress are broad enough to acknowledge that as in-

dividual natures differ among the fair sex, so are women born to spheres of action quite as varied as are the occupations of men. But there are certain interests distinctively pertaining to woman's world, with which she should become acquainted, much the same as man must educate himself if he expects to conduct the business of life which more especially belongs to his latitude. All women are not called upon to perform household duties, but it is nevertheless incumbent on all mothers, as the responsible guardians, to see that their daughters become acquainted with the internal management of the domestic establishment. This can be attained without infringing upon the acquirements of those more pleasing accomplishments which are deemed absolutely essential to modern female education. Philosophers and students of human nature tell us that before giving the boy his trade the father should observe the predilections of his son; ascertain in what direction his likings and natural attainments tend, and select for him accordingly. In like manner should the mother watch over her daughter and note in which direction her preferences tend. If she develops a natural fondness for drawing or music, it is her duty as a parent to cherish and cultivate the germ; if she observes an aptitude for teaching, sewing, cookery, sculpture, literature, or any of the arts recognized as feminine, in order to prevent her life from becoming a failure, these should all be cultivated.

It does not follow that merely because the child is a girl that she should be expected to spend her days in doing and looking after house-work. This seems to have been the great error of parents, in the past, and in the childhood of our fathers they fostered the idea that the minds of girls were not to be cultivated, but that the learning of the schools was particularly designed for the sons. To this omission must, we ascribe the intellectual shortcomings of the majority of women of the past, whose minds were suffered, as even now, to run out in rickety proportions after fashionable follies, and rendering most all things subservient to the gratification of an inordinately developed taste. The remedy lies in educating girls according to the attributes of their minds in the various paths of usefulness, tempering all with common sense; where weeds are observed to have taken root, in the garden of the youthful mind, pluck them out.

This mode of procedure would prevent the mismanagement and discomforts to be found in the countless households where there are plenty of grown-up daughters who have really little to do but grumble at the dreariness of their lives, and fret themselves into permanent ill-health. Perhaps they take sufficient interest in the housekeeping to wonder contemptuously how their mother can be troubled with such inefficient servants, "creatures" who cannot even make palatable coffee or keep the silver bright. They have no patience with the shortcomings of the overworked housemaid, from whom they expect as much personal attendance as though she had only a lady's maid's duties to perform. They cannot think why the gardener does not show more taste in his arrangement of the flower-beds, and why he does not cut off the withered roses. Too many of the young women one meets sink into a state of semi-idleness from idleness and want of interest in their surroundings. From mere thoughtlessness and ignorance they grow up exacting and unreasonable.

They marry almost any one who will have them, simply because they are so bored that any chance is welcome. They make bad wives because they have never learned the rudiments of domestic economy. When the unfortunate mother of such daughters allows herself to be persuaded to add a lady help to the establishment, the height of absurdity is reached. Four or five plain, commonplace, stupid girls may lounge about the house, one with a piece of gilded fancy-work, another playing snatches of dance music, a third reading novels on the sofa, while perhaps a pretty, graceful lady lays the fire, dusts the room, and endeavors, probably in vain, to bring order into the uncomfortable and chaotic establishment. The higher degree of refinement engendered by education in the mother, the better the brain-development of son or daughter in all ordinary cases; therefore, in order to bring upon the scene a well-developed and enlightened race we must educate the mothers.

Thousands and thousands, it is sadly true, have as yet heard but little of the truth; and to these it is highly desirable that preachers of the truth should go; but it must not be forgotten, in our zeal in this direction, that the most important work to which we can commit ourselves in the present age, is not spreading truth, but teaching it—instilling it, by practical example, and in every other good way, into the minds and hearts of men.—E. R. Chaplin.

JEWISH DIVORCE.

We recently published a notice of a Jewish ceremony of divorce which was performed at the Portuguese Synagogue, in Bevis Marks. The history of the Jewish law of divorce is a subject of much interest. As everyone knows, it contrasts singularly with most modern codes in the numerous facilities it afforded for matrimonial separation. The Bible and Talmud regarded legal separation, and with great show of reason, as only the outward acknowledgment of an estrangement which had previously taken place between man and wife. The infidelity to the marriage-vow consisted not in the act of divorce, but in the alienation of sympathy which had rendered the legal process necessary. Yet the fact that the Bible required a husband to write a "bill of divorce" for his wife, compelled him, in the early times, when the art of writing was unknown, to call in the aid of a professional scribe, and thus prevented him from sending her away in an irregular fashion, such as the Athenian law permitted. The Schol of Shammai decided that a man could only divorce his wife if she were guilty of some moral delinquency. The Talmud endorsed the views of the School of Hillel, that a man could obtain a separation from his wife for the slightest fault, even if she only spoiled his food. Rabbi Akiba went still farther. He emphasized the phrase, "she find no favor in his eyes," and thought, although he denounced the act in unmeasured terms, that a husband was entitled to a divorce if he saw some one more beautiful than his own wife. At the same time, many of the Rabbis were opposed to divorce upon any but serious grounds, and taught: "He who divorces his wife is hated before God." "The very altar sheds tears for the man who has put away his first wife." "Everything can be replaced, but the wife of one's youth." The writ of divorce had to be delivered into the hand or possession of the wife, and might be sent by a messenger. The messenger, who was to be a responsible person and of the Jewish faith, had to declare that the document was written and signed in his presence. Some years ago, the late Dayan, R. Aaron Levi, went to Australia on such a mission. The divorce, was generally, but not necessarily, written on parchment. An olive-leaf served the purpose; and it could even be inscribed on the hand of a slave or the horn of a cow, but in the latter event the slave or the cow became the property of the wife. In certain circumstances, the tribunals of the land could insist on a divorce. They were in cases of adultery, leprosy, elopement in spite of previous warning, forbidden marriages and childless marriages after ten years. A man could demand a separation if he suspected his wife of infidelity; for outraging the laws of morality, or setting at naught the domestic ceremonies of Judaism; if she refused conjugal rights for twelve months; or refused to follow him to another place. However, in the latter part of the eleventh century, an ecclesiastical synod was held at Worms, at which it was decided that a wife could only be divorced against her will, if she was proved to have offended against the laws of religion. On the other hand, a woman could demand a separation in her own right, for ill-treatment from her husband; if he changed his religion; or contracted some failing or disease; or committed some crime which necessitated his expatriation. There is a curious identity, and in some cases a singular contrast, between these provisions and the laws of various other nations on the subject. Thus, the law about childless marriages was in force in Sparta. The principle which regulated the Roman code was almost identical with that already referred to as underlying Jewish regulation. The consent and conjugal affection of both parties were considered at Rome not merely essential elements of the marriage, but necessary also to its continuance. Accordingly, either party could declare his or her intention to dissolve the marriage, and no judicial decree or interference of any public authority was necessary to effect the dissolution. The Mohammedan law which allows the separated parties to be reunited, is not dissimilar to the Biblical regulation, which, however, only permitted it if the wife had remained unmarried. Jewish law, even with all the facilities for divorce furnished by the Rabbins, contrasts favorably with the Chinese and Hindoo laws of divorce. According to these codes not barrenness merely, but the bearing of daughters only—and eating in the husband's presence are vital reasons for separation. A Hindoo maxim says, "Prudent husbands instantly forsake a wife who speaks unkindly." The Papal canon law allows a divorce *a mensa et thoro*, but not, however, a *vinculo matrimonii*, for five causes, which coincide with those set forth in the Talmud. They are adultery, impotency, cruelty, infidelity, and taking monastic vows. It is not worthy

that, while the Jewish ceremony of divorce has no legal force in England, it is recognized in Russia. Unfortunately, the Russian Jews, like the Jews of the Holy Land, adhering to the strict word of the Talmud, contract very early marriages. A man, his wife, and child came recently from Poland whose united ages were less than thirty. The result is, too often, that after a short time the husband fires of his choice, and takes advantage of the easy state of the law to be divorced. But this is the least of the abuses to which the system gives rise. The facility with which a divorce can be procured in Russia, causes the marriage to be regarded as of such little sanctity, that in many instances the husband does not even take the trouble to get a divorce, so that cases of wife desertion are frequent. The Jewish papers in Poland and Germany often contain appeals from women who implore their husbands to send them a "Bill of Divorce," so that they may be free to marry again. The cases are by no means rare in which persons have wished to marry in this country, who on investigation, have been found to have been married before abroad. Hence it is that the Chief Rabbi is at great pains to ascertain that foreigners who apply to him for *Kidushin* have not left a wife in Russia. It should be remembered that in early times, when polygamy was the rule and morality was lax, the facilities afforded for dismissing an obnoxious wife were rather a protection to her than otherwise. Western civilization has so completely altered the nuptial relations, that an alteration in the Jewish law is imperatively required; and that is why it is our duty to call attention to its patent defects.—Jewish Chronicle.

Local Lines.

The regular meeting of the Young Men's Hebrew Association will be held Wednesday, August 4th, at 8 p. m.

OPHEM Lodge, I. O. B. B. will celebrate the first quarter century of its existence, Aug. 15th, by a banquet, ball, etc.

Lewis J. Waldman and Benj. A. Mann of Albany, N. Y., favored this office with a call. After a few days sojourn in this city they left for the Yosemite.

The friends of Mr. Julius Kahn, and their name is legion, have tendered to him a complimentary testimonial benefit, to take place at Saratoga Hall, Aug. 24th. Mr. Kahn's well known histrionic abilities and the large array of additional talent which has volunteered for the occasion, promises a most interesting entertainment.

The hospitable home of Mr. and Mrs. Louis Emanuel, 316 Turk street, was the scene of a very happy gathering of young ladies and gentlemen, last Sunday night. It was the birthday anniversary of their daughter, Miss Kate N. Emanuel, and the preparations for the occasion were of an elaborate character. The young lady received many handsome floral tributes and elegant presents. The parlors were canvassed, and dancing was generally and heartily enjoyed.

Among the guests of the evening were: Misses Hannah Harris, Lizzie E. L. Harris, Jennie Topf, Carrie Bernard, Lilly Landsberger, Tillie E. Leewe, Helen Levy, Hattie Appel, Clara E. Heller, Helen Kohlman, Emma Wangenheim, Emma Dahlman, Nora J. Silverberg, Palmyra D. Coblenz, Eliza B. F. Emanuel, Jane Emanuel, Julia H. O. Emanuel. Messrs. Nathan K. Walter, Bennie E. Feckheimer, Harry Oppenheimer, Monroe Wertheimer, David Heller, Henry Meyerfield, Eddie J. Lang, George Herman, Jos. N. Raas, Joseph Silverberg, Jos. Logwe, Felix C. Greenwald, Jacob Blum, Fred. Haas, Lionel J. Moise, Jules Dahlman, Henry Emanuel, Joseph Emanuel.

Married.

ISAAC—BERMACK—In this city, July 25, by Rev. Dr. A. J. Messing, Joseph Isaac to Lottie Bermack, both of this city.

Born.

BERSLAVER—In this city, July 15, to the wife of H. Berslaver, a daughter.

LEVY—In this city, July 24, to the wife of Barney Levy, a son.

CARO—In this city, July 24, to the wife of Samuel Caro, a daughter.

ARNSHEIM—In this city, July 24, to the wife of Eugene Arnstein, a son.

LEWIS—In this city, July 28, to the wife of Wm. Lewis, a daughter.

If you are determined to do a certain thing the worst excuse is better than no excuse at all. In Madrid they put this fact into the pithy sentence: "If you want to flog your dog say he ate the poker."

Music and the Drama.

Bush St. Theatre.

Messrs. Hennery, Bocage, and Cordes, the authors of "La Girouette," from which Mr. Oscar Weil collaborated the rapidly called the "Weathercock," cannot be congratulated on their work. M. Cordes who is the composer, and presumably Mr. Weil did not foist his own music on the public, can well be spared to the oblivion from which he sprung. But we have nothing to do further with the original. To Mr. Weil we look for reparation, and before many days, we fear Mr. Locke will look in the same direction and in the same dubious way. Mr. Locke is a cultured gentleman, and how he could possibly allow such filthy indecencies and double entendres to be repeated on his stage is more than we can explain. For want of a better name the trashy stuff embodied and presented under the name of the "Weathercock," may be called a musical farce. Mr. Weil should hide his head after this attempt at adaptation. We have pointed out before the utter want of knowledge he has of the stage, which just about equals what he knows of musical composition. The story of the "Weathercock" is told in a few lines. Two pairs of lovers, assisted by an old father, a maiden aunt, a deaf captain, and a few minor characters; also a lot of pretty girls in a non-descript dress, wade through three acts of a mire of jokes, and are at last married, much to the regret of that part of the audience which occupies the back rows of the Bush Street auditorium, and greatly to the relief of the modest ladies who witness the play. Miss Emeline Melville, consummate artist that she is, did not fail to show that she was ill at ease in a part which had no point, no wit, no go; whatever could be done for it was done by this actress, who dressed it in a superb costume and acted it for all it was worth. The music except the interpolated Spanish song in the third act, was unworthy the artist. Cassili, generally a satisfactory actor, was out of place in a tenor part. A funeral would be funnier than Freeman's attempt at a joke, especially in the scene with the whiskey flask. Miss Post, Miss Gorlish, and Miss Plaisted, were fairly good. Mr. Jennings struggle with the impossible, elicited a feeling of pity from the lookers on. How the poor man tried to make people laugh. He is too experienced an actor to repeat such jokes as were assigned to his part. And it is to his credit that they were uttered with a reserve which lost them their point. The thousand pleasantries advertised in mammoth posters were not *est*, unless foisting Mr. Weil's adaptation on the public was one of them, and that certainly would count for at least five hundred. Two hundred and fifty we can allow to exist in the kitchen of Mr. Weil's brain. The rest perhaps consisted of the refrain in the finale of the second act, wherein a lot of pretty girls, without any cause, are heard to sing at the top of their voices, "A Devil of a Muss," or that the principal music is assigned to Mr. Jennings, or that the lady-like Florence is thrust forward mad up as a Spanish, Dutch, Irish-Comedian; or, Mr. Weil's thin soprano voice calling from the prompter's stand to Florence J. McCarthy to mind his cues. No doubt these are pleasantries, but the question is can Mr. Locke afford them? The costumes were very handsome, and the bevy of pretty young ladies who form the chorus, looked and sang their music well enough to make them "the" attraction of the performance. The gentlemen of the chorus are certainly deserving of a word of praise for the neat manner of dressing and efficient singing. Messrs. Miller, Bellgrave, Valera, Harris and Weakes were especially noticeable. Mr. Frank Miller is unfortunate in not being the favorite of Mr. Weil. His pleasant tenor voice and good appearance would otherwise assure him a chance of promotion.

Communications.

CO-OPERATION OF THE SEXES FOR INTELLECTUAL IMPROVEMENT.

A LITERARY SOCIETY WANTED.

MR. EDITOR: Why do we lack a Literary Society? is a question I have long and earnestly pondered over, and I have finally come to the conclusion to lay it open for discussion to the enlightened members of our community, and which, in due time, I hope will have a beneficial result. Surely, with the large array of local talent among our people we can establish a society composed of young ladies and gentlemen, whose mental calibre is equal to their Eastern co-religionists, who support so many of these societies. I think, moreover, that such societies would have a tendency to create more harmony, and a more accurate conception of the respective character of the sexes, were they encouraged to associate and co-operate in thus cultivating their minds and freely give expression to their thoughts and sentiments through the agency suggested. The Y. M. H. A. gives an abundant opportunity for a display of talent, but the male sex alone share that privilege and honor. Give our girls a wider range, a more generous scope, and you will find they have a heart and mind to do to and dare, when there is an object to incite them to think, work and feel interested. A commencement once made, I think a good Society could soon be organized. Fees and monthly dues to be exacted, as from other Orders; but these are so small as to be within reach of all—this requisite to cover incidental expenses. The order of exercises to be dictated by the presiding officer. Dear me! It seems real wicked that so many of our young people, who are so liberally endowed by nature and acquired ability, should not diffuse their knowledge for the benefit of those less gifted. By this I do not countenance egotism, which boldly vaunts itself into the face of ignorance, thereby creating envy instead of inciting emulation, but through the medium of such societies a re-

fined and healthful influence must prevail. In presenting this subject, I will make bold to enumerate some who can and should be the originators in this enterprise. J. P. J., the benevolent contributor to The Jewish Times, might figure as the Socrates of the society, provided he gives us no "Draconian" codes. Many other young lawyers could exercise their oratorical and argumentative powers by engaging in the debates. Among musicians—E. R., L. M., S. F., and others might set a worthy example by their contributions. Drs. D. F., S. S. K., and their many young colleagues, would probably give us an occasional sanitary lecture. Last, but not least, our editor, the sage, who will patronize us with an essay, and teach us how to acquire precision, and whose optimistic theories may awaken us to the beauties of the earth and the virtues of our fellow men. That reminds me, we shall require a Society paper. Meetings can be held every fortnight and I feel confident if an effort is once made in this direction it cannot fail of permanent success. It is with pleasure that I have watched the progress and continued growth of the same organizations in the East. It is a pleasing prospect to look forward to, and one that would force upon its members the necessity of gleaming and rendering themselves qualified for the position they may be called upon to occupy. We have so many school teachers, young ladies of fine intelligence; let them lend their aid in furthering this project, if once undertaken, thereby encouraging their more timid sisters to action. Our seeming indifference to anything intellectual, might entitle us to the badge of incompetency, and reflect but poorly upon the character of our tastes and inclinations. Therefore, let us do away with fancied prejudices, surmount all trifling obstacles that may arise in this undertaking, estimate each one at as high a standard as we conscientiously can, and with these feelings to inspire us we must succeed and prosper. Of necessity a critic will be required, whose duty it will be to judge impartially, and this office must be held by one who has force of character and thorough independence, for it is generally an unenviable task. But we are all within the reach of criticism, and our errors, if pointed out, will, if accepted in the proper spirit, tend to improve us. Leniency must be extended to novices, as criticism, when too harsh, often discourages and intimidates them. I trust my proposition will be considered and acted upon, and ere long we shall be able to speak with pride of our "Young Jewish Literary Society." J. O. S.

A TUG-ING.

It has seldom been my pleasure to enjoy a greater treat than that furnished by a bay-trip on Sunday last, on the steam tug "Ethna."

The clouds that filled the skies at starting suddenly disappeared, and old Sol bathed us in a wealth of sunshine, which was refreshing as it was beautiful. The occupants of the tug comprised some forty of our most fashionable Jewish society people. They were under the chaperonage of Mrs. R—, a charming young lady, whose reserved eye—I mean eyes—she had two, preserved perfect harmony. The tug looked fine in its holiday attire, her deck being covered with a gayly striped canvas canopy, under which at 1 p. m. a sumptuous lunch was served. Such a profusion of good things—chicken, turkey, fish, tongue, salads, cakes, jellies, fruits and hard-boiled eggs. (I might remark here parenthetically, that Dr. Tanner's practical experiment now in test, to prove the fasting problem, does not display more persistency than did a certain little gentleman on board, in the consumption of hard-boiled eggs; how he contained them all, no mortal knows, that he ate them we had ocular demonstration, for unlike the spirit of Banquo in the play, they would "down.")

We passed the Japanese training ship, and were saluted by the Japs, and visited Vallejo and Mate Island. At Vallejo, the party were invited to visit the club rooms of "Ye Merry Bachelors," and were well entertained by a set of young gentlemen, who to all appearances are still on the matrimonial mart. In fact, it was a relief to the male portion of the pleasure party to see that these chaps were labelled "Bachelors." On our departure from Mate Island a Noe-Easter struck us, and gave us the romance of a rough sea, the waves beating over the boat in a lively manner. Two or three of the party showed their abhorrence of marine life—not the hard-boiled egg-man—while the others were in high spirits—not wine nor whiskey—though Mr. "Nabob" himself was aboard, and we sang and shouted in good old fashion school style, until the gas lights of San Francisco glimmered in the distance, and the tug "Ethna" was brought to rest in her wharf. The sociability of the party, the sumptuous lunch, the rough water, and above all the little gentleman with an insatiable appetite for hard-boiled eggs, shall long live in the memory of

INSURANCE.

Messrs. Brown, Craig & Co., the well known fire underwriters at 215 Sansome street, represent four first-class American Companies, viz: The Phoenix of Brooklyn, Insurance Company of State of Pennsylvania, Star of New York, and Faneuil Hall of Boston. We desire to call attention to the high character of these companies for stability and equitable dealing with their patrons. The Phoenix is a strong organization with a capital of \$1,000,000, and in point of income is only excelled by three other companies. The Star has a capital of \$500,000, safely invested in U. S. Bonds. Its policies are peculiarly concise and devoid of all ambiguity. The Insurance Company of State of Pennsylvania is, save one, the oldest American Fire Insurance Company, having been organized in 1794, and has nobly withstood the storms and disasters of eighty-six years. The Faneuil Hall is the only Boston Company now existing, which was organized prior to the great fire of 1872, and the only one which was able to pay its losses and continue in business. Messrs. Brown, Craig & Co., make their own adjustments and settle all losses in San Francisco, without having to refer them to the Home offices of the companies, a feature which alone should commend this firm to the patronage of the insuring public.

Fraternal Societies.

THE HISTORY OF MASONRY.

The following extract from a lecture upon this subject ought to be interesting to the Israelitish members of the Craft.

"It is probable that Masonry remained for a thousand years a distinctively Hebrew institution. Yet the Israelite artisans might have introduced it into other countries, and they probably did so, and it became modified more or less by the customs and religions of those countries. It was probably introduced into Europe from Palestine, after the adoption of Christianity by the Roman Empire, and for some ages was patronized both by the church and nobility, until becoming alarmed at the increase of their number, and the extension of the privileges of the Masons, the Roman pontiffs instituted a series of persecutions against them, which well nigh extinguished them upon the continent. But the Order survived in Great Britain, being protected by laws which were mild and just. In 1703, when Sir Christopher Wren was Grand Master, the most important regulation was adopted, in consequence, it is said, of the decadence of the lodges, and for the purpose of increasing their numbers. Previously to that time, the Fraternity had consisted chiefly of operative Masons, but it was then ordered to extend the privileges of Masonry to men of various professions, provided they were regularly approved and initiated into the Order. Although it is historically true that formerly both the speculative and operative elements were combined, and that many distinguished princes, noblemen, prelates and scholars, who were not operative Masons, held high rank and position in the Fraternity; yet the obvious design of the regulation was to make the whole institution speculative, and so it continued to the present day. It had the effect to give a great impetus to the cause.

The Grand Lodge of England was established in 1717, and from that time we date the present exoteric form of Free Masonry. At an early period in the history of the American Colonies, it found a congenial soil in this country, and has flourished accordingly. No country in the world is better adapted than ours to its growth and the full exercise of its principles. In fact, it has for ages symbolized, by its own characteristic of universal fraternity, that blending and unifying of nationalities and races which we find in our country.

The States.

CLEVELAND, O.—Mr. A. Wiener has been chosen as President of the Hebrew Orphan Asylum. Rev. S. Wolfenstein was re-elected Superintendent. The receipts for that institution during the year were \$44,000, and the expenditures were \$28,000. 226 orphans were provided for during the same period.

NEW YORK.—RECREATION FOR JEWISH MINISTERS.—Rev. Dr. Kohler is at Atlantic City. Rev. Henry S. Jacobs is also at the sea shore. Dr. Gottheil is at the Catskills. Rev. Isaac Noot is summering at Fort Lee, N. J. Their respective synagogues are open for regular services.

FREE excursions for the sick and destitute Jewish children and their mothers, were inaugurated 14th inst. About 400 children attended by 100 mothers were on the steamer. The ladies having charge of this charity are certainly doing noble work.

PHILADELPHIA.—The Young Men's Hebrew Association offer prizes in competition as follows: First prize—For the best original essay on a period or personage in Jewish history or literature. Second prize—For the best original literary production relating to a period or personage in general history or literature. Third prize—For the best original literary production on a topic not included in either of above classes. The following rules governing the contest have been adopted: 1. The essays must be distinctly written on one side of the page only, and occupy not less than two and a half nor more than six foolscap pages. 2. A *nom de plume* must be signed to the essay, which must be accompanied by a sealed envelope, containing the writer's true name, and endorsed with the title of the essay and the assumed name. Only members and their lady friends of Jewish faith are allowed to enter the competitive lists.

Foreign.

Germany.

LUBECK.—It is only comparatively of late years that Jews have been permitted to settle in Lubeck, for though Bernadotte allowed them to live there, they had, after the retreat of the French, to leave the place and retire to a neighboring village. Eventually, the Senate abolished the laws which sent the Jews out, and granted them not only liberty to reside there, but equality in every respect with the Christian citizens. As usual when our brethren have permanently settled in any place, they erected a synagogue, which, however, during the last few years has proved too small to accom-

modate the present number of Jewish residents, and steps were taken for the erection of a larger place of worship. Sufficient funds were, however, not forthcoming, and the movement seemed to be destined to collapse, when the Senate most generously came to the assistance of the congregation, and without hesitation advanced the sum of 22,000 marks, free of interest, for the period of twenty years. The new synagogue was consecrated on the 10th ult., in the presence of the members of the Senate and of the civil and military authorities. The scrolls of the Law were with great solemnity carried from their former resting-place in the old synagogue to the new synagogue, the procession being headed by a band playing sacred music. The entire route between the two synagogues was richly decorated with flags, garlands of flowers and transparencies.

FRANKFORT.—The Jewish "Religionschule" has been established to provide instruction to those Jewish children who attend educational establishments conducted by Christians. The head master is Rabbi Dr. Horowitz, who is known as a liberal-orthodox, and steers a middle course between the two parties into which the Jewish camp is divided.

France.

A fashionable marriage took place in the synagogue in the Rue de la Victoire, on the 10th, the happy couple being M. Moise Halfon and his cousin, Mlle. Esther Halfon, niece of the Counts Abraham and Nissim de Camondo. The Halfons belong to the more fortunate of the Roumanian Jews, and reside in Paris.

M. Samuel Hesse, who died recently bequeathed obligations to the value of 158,000 francs to the Jewish hospital in Paris.

The Cremona Memorial Fund amounted, at the commencement of the present month, to 25,000 francs.

M. Arthur Bloche, son of the President of the Portuguese Congregation in Paris, has been elected member and officer of the Academy of Fine Arts at Rome.

Sweden.

It is not often that information reaches us relative to the Jews in Sweden, but when it does, the news is almost invariably of a pleasing character, as indicating either the progress made by our co-religionists in that country, or the high positions to which they attain. The King has just conferred the Commander'ship of the Wasa Order on Herr Theodor Mannheim, a merchant in Gothenburg. This is the first time that a Jew in this country has received a distinction of so high a grade. That the Jews know how to appreciate the benefits conferred on them is proved by two other interesting facts. Herr Solomon, of Stockholm, has made a gift of 10,000 crowns to the Academy of music in that city in memory of his wife, who was a celebrated Swedish singer, and Herr Robinson, a student of the University of Upsala, on attaining his majority, presented 50,000 crowns to the University of Gothenburg (his native place), the interest of which is to be annually given to two students, who are likewise to be natives of Gothenburg.

Roumania.

Dr. Sigismund Steiner, of Bucharest, has been decorated by Prince Charles with the Order of the Star of Roumania for his gratuitous attendance on, and care of the Roumanian wounded during the war. This same gentleman recently applied to the Chamber for his naturalization, and although both he and his parents were born in the country, and although his father was, in 1851, appointed to a high office for services rendered to the country, the demand for naturalization was rejected by the Chamber.

EASTERN ROUMELIA.—In consequence of the steps taken by the Constantinople Committee of the Alliance Israelite, the Prefect of Philippopolis has caused the arrest of two individuals who are suspected of having murdered a Jew named Reuben Presente. Since then two other Jews have been assassinated at Slivno.

Switzerland.

That Roumania is not the only intolerant country in Europe in regard to its bearing towards the Jews, is shown by the following telegram published by a French contemporary: "The Grand Council of Freiburg has just, by 82 votes against 10, refused naturalization to an honorable Alsatian (who has been established at Freiburg since the war), M. Geismann, on account of his religious convictions, he being a Jew." After an animated discussion, the Grand Council of Geneva has just passed, by 41 votes against 30, a Bill for the suppression of the budget of public worship. The first Article of the Bill guarantees the liberty of every creed, and declares that no citizen can be compelled to contribute towards the expenses of any particular religious denomination.

Crete.

On the 16th of May a new synagogue was inaugurated at Canea. Although no invitations were issued, a large number of Mohammedans and Christians attended to witness a ceremony which has not taken place in Crete since 393 years ago. The Italian Government has sent Signor David Segre to Crete as Consul for King Humbert in that island. This is the first time that the representative of a foreign Power in Crete has been a Jew.

Bagdad.

At the annual examination of the pupils of the Alliance school at Bagdad, which took place some weeks ago, Rais Pasha, Governor-General of the Province, attended, and expressed his great pleasure at the intellectual advancement of the pupils, to whom he addressed some excellent advice and encouraging words. The English class, which since last year has been under the direction of Mr. Morris Cohen, formerly of the Jews'

Free School, was examined by the dragoman of the English Consulate, who expressed his satisfaction at the great progress made by the pupils in the English language.

Arabia.

In the North of Arabia, near the road from Medina to Bagdad, there are said to dwell some Hebrew nomadic tribes, who emigrated from Palestine to Arabia before the destruction of the First Temple. These tribes still follow all the biblical prescriptions, but are unacquainted with the teachings of the Talmud. Arabic has become their vernacular, and few among them understand Hebrew. They reside in huts, and chiefly obtain their livelihood by cattle farming. Thanks to their ability and industry they have been so fortunate as to retain their independence and religion. From time to time they send large sums of money for the poor Jews in Jerusalem.

GOLDEN THREADS.

Have not the cloak to make when it begins to rain.

Why lead a bad life when you can follow a good example?

Excuse what you see amiss in others; since all mankind is liable to err.

To keep your own secret is wisdom, to expect others to keep it is folly.

God pardons like a mother, who kisses the offence into everlasting forgiveness.

A kind word can do more die than the noble nature which prompts its utterance.

Shame is worse than death. He who weeps from the heart will draw tears from the blind.

Study books to know how things ought to be; study men to know how things are.

A man that keeps riches and enjoys them not, is like an ass that carries gold and eats thistles.

In memory's mellowed light, we behold not the thorns; we see only the beautiful flowers.

It is a most mortifying reflection to any man to consider what he has done compared with what he might have done.

A Christian lady, Frau Trebitzky has, on her death, left 10,000 florins for the benefit of the Jewish Blind Institute in Vienna.

We bear within us the seeds of greatness; but suffer them to spring up, and they overshadow both our sense and our happiness.

Above every other feature which adorns the female character, delicacy stands foremost within the province of good taste.

Good temper is like a sunny day; it sheds a brightness over everything; it is the sweetener of toil and the soother of disquietude.

Genuine politeness should flow as the heart dictates and as nature teaches; and nature knows no affection, but a charming and unstudied simplicity.

Childhood, knowing nothing of the future, imagines it to be the "golden age," and mankind, having failed to find perfect happiness, imagines that it is only attained in childhood.

All forms which are of man's make God's hand shatters; break them not, but put into the form so much spirit that something everlasting may remain for you if all forms be shattered.—Lauter.

Keep your own secrets; for if you discover them to another, and he reveals them, you should pardon him for it, since he is only treacherous by your example.

Prejudices, it is well known, are the most difficult to eradicate from the heart whose soil has never been loosened or fertilized by education; they grow there as firm as weeds among rocks.

Character is a good deal like clothing—it lasts its period, and makes us comely and presentable. But intellect is the gem which becomes an heirloom, and generations worship.

Joining in the amusements of others is, in our social state, the next thing to sympathy in their distresses, and even the slenderest bond that holds society together should rather be strengthened than snapped.—Lauder.

If you would be exempt from uneasiness, do nothing which you know or suspect to be wrong; and if you wish to enjoy the present pleasure, always do everything in your power which you know to be right.

Show me the man you honor; I know by that symptom, better than by any other, what kind of a man you yourself are. For you show me there what your ideal of manhood is, what kind of a man you long inexpressibly to be.—Carlyle.

It is a mistake to imagine that the violent passions only—such as ambition and love—can triumph over the rest. Idleness, languor as it is, often masters them all, influencing all our designs and actions, and insensibly consuming and destroying both passions and virtues.—Rochefoucauld.

Sincere and happy conversation doubles our power. In the effort to unfold our thoughts to a friend, we make it clearer to ourselves. Conversation fills up gaps, supplies all deficiencies; but the defects of men hinder the paradise. Very rare are the high and fine gifts which makes its perfection.

God has sent out two angels to compass his end of salvation—Pain and Delight—and they will continue to fly abroad till their mission is accomplished. They are moving to the same end. One meets us as we turn to the wrong path, the other lures us on the right, and both make for the common goal of the perfect life. Remorse and moral joy mean one thing in the divine economy, a looking ahead to the day when obedience shall reign as a universal beauty and blessing.

Pacific Coast.

CITY.

United States Senator Booth is in the city; also Carl Schurz, Secretary of the Interior.

The Secretary of the Navy, R. W. Thompson, arrived from the East last Saturday.

We notice several arrests, lately for smoking opium, or keeping opium dens. This is all right. Arrest away. Stop this disgusting, ruinous, soul-destroying vice. But how about whisky dens, whisky-drinkers? Why not arrest in that direction? Is not whisky as bad as opium, and much more destructive to its more general use? And yet the government gives it to the opium fellow hot and heavy, but licenses the whisky saloons by the thousand. Oh, what inconsistency!

STATE AND COAST.

Forty-seven grain cargoes, aggregating 62,767 tons, were loaded at Long wharf, Oakland, last year.

A Kern county farmer has amber sugarcane which is already twelve feet high. It was planted in May.

During the year ending June 30th, the Stockton Paper Mills produced over 3,600,000 pounds of paper.

The height of the summit of Mount Diablo has just been established by Prof. Davidson, of the Coast Survey, at 8,848.63 feet above tide level.

The crops on the hills between the valleys of the Pajaro and the Salinas were never better than the present year, and the horse-reaper and steam-thresher may be seen in many a field.

The Santa Clara County assessment roll has been turned over to the Board of Supervisors. It shows the assessment of property for the fiscal year 1879-80 to be \$25,103,737, against \$24,604,125 for the preceding year.

Harvest hands are exceedingly scarce in Monterey county, Indians and Chinamen doing most of the binding, and on the rolling land, where the grain is not heavy, they receive from sixty-five to seventy-five cents per acre.

An exchange says the excursion scheme from East to Oregon, gotten up by Rev. Isaac Dillon, was a failure financially. On the excursion train coming west, the excursionists made up a purse of \$100, which they presented to Mr. Dillon to assist him in making the scheme clear of debt.

The Nevada State University Regents have decided that the price of the State timber land, containing nut-pine, cedar, juniper or mountain mahogany, be fixed at \$1.25 per acre, and that the land containing other pine, fir, tamarack or other timber suitable for manufacturing into lumber or timbers, be fixed at \$2.50 per acre.

On Monday afternoon, Dr. Alfred Le Fevre, a prominent dentist in Oakland, was shot dead in his office by E. F. Schroder, exchange teller in the London and San Francisco Bank, who also is a son-in-law of Dr. Horatio Stebbins. His wife and little daughter accompanied him to the Doctor's office, and witnessed the shooting. The Coroner's jury have charged Schroder with the crime of murder.

Eastern.

The President and family have taken up their residence at the Soldier's Home for the summer.

The total valuation of N. Y. city, is \$1,143,765,727, an increase of \$49,696,392 over last year.

Boston unveiled a statue to Samuel Adams "the father of the Revolution," in Dock Square, hereafter to be called Adams Square, July 5.

The Cincinnati Industrial Exposition will hold its eighth exhibition during the month from September 8th to October 9th. Last year it had 422,957 visitors.

Nobody knows better than he who has tried it that from saying to doing is a long stretch. If saying good things instead of doing them were a saving grace the worst of us would easily get to heaven.

Mr. P. T. Barnum celebrated his seventieth birthday in Bridgeport on the 5th inst. Many old citizens were present, and there were speeches and a clam-bake. Congratulatory letters from Mr. Thurlow Weed and others were read.

There are about eighty employees in the Dead-letter Office at Washington, and about eight thousand letters are daily received there. In general, the most valuable inclosures are found in letters which are not directed at all.

The increase in the valuation of property, real and personal, this year in N. Y. city, as compared with that of last year, is nearly fifty millions of dollars. This is one among the many evidences that "good times" have returned.

The Supreme Court of Wisconsin decides that dealing in grain "on a margin" is gambling, and that such contracts will not be enforced by the courts. Such a sensible decision should be sustained by other courts in the interests of morality.

The fact that the United States Government in one day last week libelled nine excursion steamers in New York harbor for being without legal certificates, does not give assurance to travellers that proper measures are used for their protection.

Mr. A. G. Porter, Republican nominee for Governor of Indiana, began life as a young ferryman on the Ohio River, opposite Lawrenceburg. When he had reached the age of fifteen he had saved enough money at this work to carry him partly through a college course.

There is now in the county poorhouse at Milwaukee, Wis., an old man, decrepit and paralyzed and wholly dependent on public charity, who before the war was the owner of five banks and was estimated to be worth six millions of dollars. The wheel of fortune sometimes makes marvelous changes in the condition of men.

Rev. H. W. Beecher has not forgotten how to say good things, though he is less often heard on public occasions than of old. At the recent meeting of the American Institute of Instruction, at Saratoga, he said, regarding the public schools:

"It is a shame to have common schools so poor as to get the drip of other schools, where the children of the rich have better advantages than the children of the poor. There must be a great change in them to effect the result desired. No church, no cathedral, or rich man's mansion ought to be so beautiful as the houses provided for the children of the common people. They must be also non-sectarian and ethical. I believe it is not right to teach in the common school any principle or dogma which will jar upon the feelings of any portion of the people who are taxed for the support of the schools. The common school undertakes a special thing; it does not undertake to indoctrinate children. Nevertheless, the common school should teach duty, it should teach ethics, for these are the laws that underlie the whole human race. Ethics has sweetened life. Give more time and money to the common school, and give better teachers. Teachers are next to God. These are the three grades—God, mother, teacher. And may He from whom come all inspirations of good, perpetually grant that timely wisdom that will kindle this nation with enthusiasm in favor of free, universal common schools for American people."

Somebody says that the fool who travels is worse than the fool who stays at home. The French papers are making merry over one of this ilk who went all over Europe and never discovered that he was a fool after all. He was a snob, which, perhaps, means a man who not only makes a fool of himself, but also spends a great deal of money to emphasize the fact. He spoke French perfectly, he said, and forthwith began pronouncing the words as though they were English. "But your accent," suggested the Parisian, "where did you get that?" He drew himself up to his full height, looked down at his patent leather boots in adoration, and then said, "Aw, yes, me accent; well, as to that, you know, I am an Englishman, and don't believe in encouraging you fellows in your beastly accent, so I'm trying to set a good example."

A short time ago, Ritter von Schmerling, in a speech delivered by him in the Upper House of the Austrian Parliament, expressed his regret that by far the greater number of non-commissioned officers in the territorial army in Galicia are Jews. He did not state, however, that they owed their advancement to their superior state of culture, and that being acquainted with languages, they have better chances of promotion than soldiers of other denominations. It is matter for congratulation that competent Jewish soldiers now receive their due promotion, instead of being kept back as was formerly the case.

You may dress a bad habit in the costliest broadcloth, and endow it with all possible graces and fascinations, it is only a bad habit; nevertheless, the French have a proverb, "Wash a dog, comb a dog, still a dog is a dog."

THE PACIFIC GAS COMPANY'S PROPOSITION.

The times are not as prosperous in San Francisco as they have been.

Business men and merchants generally are compelled to economize in many ways, and those in humble circumstances have to use the utmost care and saving in order to get along.

Any measure, therefore, that will furnish the community with one of the most essential comforts of life at a reduced rate is worthy of encouragement.

Gas has been one of the burdens of the people. Its cost has precluded many from its use, and those who are forced to consume it, demand to the high rates placed upon it.

The Pacific Gas Company agrees to change all this, to furnish a better and cheaper gas than is now in use in San Francisco.

Consumers pay the present Gas Company \$3 per 1000 cubic feet.

The Pacific Gas Light Company agrees to bring it to the consumers for \$2 per 1000 cubic feet.

The present Gas Company supplies a nominal 16 candle Gas.

The Pacific Gas Company pledges itself to supply a Gas of 20 candle power, that is an ordinary five foot burner, which give the light of 20 sperm candles at one cent an hour.

The present Gas Company demands an eight or ten dollar deposit upon the meter.

The Pacific Gas Company demands no deposit to secure accounts.

The reason why the Pacific Gas Company can do all this, is that the manufacture of Gas by the new and improved apparatus and machinery economizes labor.

They take all the risk; for Gas Works with all their furniture, mains, etc., are useful only to manufacture Gas.

They demand in return only that consumers shall agree to use their Gas at the price and quality agreed upon.

The office of the Company is 303 Montgomery street, under the Nevada Bank, where consumers will please call if not waited on by canvassers.

MERCHANT TAILORS.

Messrs. A. Kish & Co., merchant tailors, 32 Montgomery street, made a wise move when they secured the services of Mr. L. Morris, so long established in that business on Second and also Fourth streets in this city. His long experience qualifies him to cater to the wants of our public, and with the facilities of the new firm, he is enabled to please the most fastidious demands. The house of A. Kish & Co. make garments at popular prices, as any one can be convinced who will call at their establishment.

INSTRUCTION.

A GENTLEMAN HAVING HIS EVENINGS at his disposal, would like a few pupils for instruction in the German Language.

Terms Moderate.

Address G. O., JEWISH TIMES office.

Bush Street Theater.

CHARLES E. LOCKE, Proprietor.

Pronounced SUCCESS of the NEW OPERA.

This Evening
And every evening except Sunday.

THE WEATHERCOCK.

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Acted and sung by EMELIE MELVILLE, and a large company of Comedians and Lyric Artists.

Grand Matinee, Saturday, at 2 P. M.

Theater parties may secure seats at the Box Office, or by telegraph or telephone, paying for same upon arrival at the theater.

The Tivoli Gardens.

(Eddy St., bet. Market and Mason.)
KEELING BROS., Proprietors.

THIS EVENING,
And until further notice, Johann Strauss' celebrated Gaiety Opera, in three acts,

DIE FLEDERMAUS
DIE FLEDERMAUS
(THE LARK)

With all the business and stage effects, as played in Europe for over 200 nights. In conjunction with the opera, the celebrated

Prismatic Fountains.

Monday evening, July 26th,
The Belles of Cornelle.

INSURANCE.

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215 SANSOME ST., SAN FRANCISCO.

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CHARLES DIETLE,

Price

BOOT MAKER.

NO 235 BUSH STREET,

Occidental Hotel, SAN FRANCISCO.

The Finest Quality and Latest Styles of Custom Work Neatly Executed.

Repairing Done at Short Notice!

NATIONAL

Democratic Ticket.

FOR PRESIDENT,

WINFIELD SCOTT HANCOCK,

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PRESIDENTIAL ELECTORS.

At Large: WM. T. WALLACE, San Francisco

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The Jewish Times

SAN FRANCISCO, CAL.

San Francisco, Friday, July 30, 1880

Luck is a Fool, but Pluck is a Hero.

Early one spring morning, more than fifty years ago, a bright-looking lad stood under a tall, yellow pine-tree, at a point where two roads met, near a lovely village hidden among the hills, in Berkshire County, Massachusetts.

He was looking intently at a white, shining silver dollar which he held in his hand. A small budget neatly and securely tied up was depending from his arm, and two or three plump brown doughnuts and a large golden russet apple could be seen peeping from the pocket of his home-made roundabout.

While the lad stood as if deliberating which of the two roads he should take, a little thin old man in short plush breeches, long brown stockings, stout shoes, silver knee and shoe buckles, and with his white hair hanging down his back in a braided cue, came out of a cottage near by, and by the aid of his long staff approached the absorbed lad. Pausing beside him he said,

"A good morning to thee, young William Fletcher."

"Oh, good morning, Uncle Reuben!" exclaimed the boy. "I am starting out this morning to seek my fortune, and mother has given me a dollar, a silver dollar. Just look at it, Uncle Reuben, I never had so much money before, and I have just made up my mind to go straight to the village and buy a lottery ticket with it. Then, you see, in three months' time only, I shall probably be a rich man, and come back and build a big house, and buy my mother a new silk dress and a velvet bonnet with a feather in it, like Mrs. Esquire Murdock's. And I will give mother a whole meal-bag full of silver dollars, and she can carry them in her chaise when she drives up to Col. Holton's store to trade; and she can buy whatever she pleases without once saying, 'I can't afford it.'"

"Out upon thy nonsense, boy, about buying a lottery ticket!" cried the old gentleman, striking his staff down sharply upon the velvet carpet of pine needles that covered the sandy road. "Know thee not that luck is a fool, but pluck is a hero? I will tell thee what to do to make thy fortune: Go straightway up to Col. Holton's mansion, and tell the colonel that Uncle Reuben sent thee to be his chore-boy. And if he giveth thee the position, as I think he will, see that thou dost thy whole duty, for the eye of God is upon thee. If the colonel liketh thee, it will not be long before he puts thee in his store. Then it will be thing upon fault if a good fortune doth not come to thee in time."

"But, Uncle Reuben, Col. Holton is such a queer man, and asks boys such strange questions, I don't care to call upon him; I shouldn't know what to say. Once when I was in his store he asked me to spell 'elder-blow-tea' with four letters, and to spell 'an abominable bumble-bee' with his tail-cut off. And when I said I hadn't got as far as that in my spelling-book, he laughed so long and so loud that I was frightened."

"Ha, ha!" laughed Uncle Reuben, "he likes to banter the boys so as to see what kind of stuff they are made of, and what kind of bringing up they have had; and he never forgets a boy who answers his droll questions in a saucy way. Then he always tries a boy, before he puts him in his store, to see if he is to be trusted. Go to him now, as I bid thee, and mind the old gentleman in every particular, and thou wilt be surprised to find what a good, easy master he will prove to be. Fortune knocks once, at least, at every man's door, and I am mistaken if she is not knocking at thy door this very morning. Mind, now, that thee lettest her in and givest her a welcome: Good-by, and God bless thee, child."

William Fletcher bowed respectfully to Uncle Reuben, and with a half-puzzled look on his face placed the silver dollar in an old netted silken purse, put the purse down in the deepest corner of his trousers-pocket and trudged bravely on.

It was a bright April morning. Small, white patches of snow could still be seen on the green hillsides, the birds were singing, the sap was slowly dripping from the spouts which pierced the newly tapped maple trees in front of the farmhouses, the squirrels made merry along the stone fences by the roadside, and William reached the pretty village before the ground, which had been frozen over night, had been thawed sufficiently to be muddy.

His eyes glistened as he saw on a building in front of the square brick tavern, in large letters, "GREAT LOTTERY SCHEME;" but he resolutely said to himself, "Luck is a fool, but pluck is a hero." It does take a good deal of heroism to give up the pet notion I had of buying a lottery ticket. But after all, if I should become rich right away, I couldn't be a man and enjoy my fortune for many years yet; I never thought of that before.

William went on past Col. Holton's great brick store, where long shelves of dry goods, fancy goods, hardware, drugs, and groceries, had always been an imposing sight to him, and suggestive of unlimited wealth and power, and walked up the hill to the owner's fine residence. "Pluck is a hero." Oh dear, I hope the colonel won't scare my senses out of me. As he lifted the huge polished brass knocker and heard the clangor it made in the great hall, his knees almost sank under him, and when the man-servant opened the door, he hardly had courage enough to inquire for Col. Holton. The cold chills ran down the poor lad's back as he was ushered into the elegant library. Taking off his hat and bowing low, he said in a trembling voice,

"Uncle Reuben sent me, sir, to apply for the situation of chore-boy."

"Yes, yes," said the colonel, glancing up from the letter he was writing. "Sit down on that low stool by the fire. Can you spell 'elder-blow-tea' with four letters yet?"

"Yes, sir," replied William, laughing in spite of his timidity, "and the other sentence you told me to spell, but I haven't got to them in the spelling-book yet."

"Ahem!" said the colonel. "I want a boy not a day under fourteen. You are about fifteen, I believe."

"No, sir, I was only twelve yesterday." "Oh, twelve yesterday. You are the first twelve-years-old boy that has applied to me since I gave out I wanted one of fourteen. Well, I don't want any only sons, or any boy who hasn't had a father to train him."

"I am the only son of my mother, and she's a widow," replied William. "I see, sir, that you will not be suited with me, and I had better go."

"Wait a moment; not so fast. There are exceptions to all rules. Can you harness a horse? Can you milk a cow? Can you load and fire a gun? Are you good at catching trout?"

"Yes, sir; I think I can do all the things you name."

"Do you like bread and milk?"

"I do, sir, and plenty of it."

"Are you afraid of the dark?"

"Not at all, sir."

"Can you say the multiplication table up to the twenty-fives, backwards?"

"No, sir, not at this moment, but I can say it so up to the twelves."

"If I should send you to the store on a very dark evening by the nearest way, which is through the grave-yard, what should you do?"

"I should go that way, sir. Dead people can harm no one."

"Suppose I should tell you to do something that seemed to you foolish, dangerous, or wrong, what would be your course?"

"I should remember that you are a generous gentleman, sir, and that you are older and wiser than a boy like me."

"That will do. That is the best answer of all. Now you may put your bundle under the sofa there, go out to the tool-house, find some fishing-tackle and a rod, some bait in an old trough on the south side of the barn, and a pair of water-proof boots, and go to the brook over yonder and see how many trout you can catch by the time the meeting-house bell rings for twelve o'clock."

William obeyed, and returned at the time specified with such a string of speckled beauties that the colonel said he would give him fifty dollars for his first year's service, and send him to the village school into the bargain. "I knew your father well, William. He was an honest man, and Uncle Reuben tells me you are a good boy," said Col. Holton.

After dinner the colonel handed William a basket of freshly made maple sugar, the first "run" of the season, and told him to carry it to the parsonage for the minister's family. "For fear you should be tempted to pilfer some of it on the way," said the colonel, "here is a cake for you to eat before you start."

"I thank you, sir," replied William, with dignity, "but I have just been to dinner, and I am not accustomed to eat between meals. I shall not be tempted to take what does not belong to me, by any means, but I should like to keep the cake of sugar you have offered me, if you please, to carry to my little sister when I go home."

"Very well," said the colonel. "Here is ten cents for you to spend in town."

When the lad returned, the colonel asked him if he had bought tobacco with his dime. "William looked so surprised that his eccentric employer laughed heartily, and insisted on knowing what he had done with it."

"When I left home this morning, sir," replied the boy, "my mother gave me a silver dollar, for fear I should be obliged to go far in search of work, and should need it to buy food with. Many people are buying lottery tickets these days, you know, and it came into my head that I would try my luck and buy one. But Uncle Reuben met me on the road, and told me 'Luck was a fool.' I kept my dollar, and came here as he told me to do. Now I thought I would put it out at interest, but as I wanted to keep the very same dollar, I have loaned it to William Fletcher, your humble and grateful servant, at ten per centum per annum, and he has just paid one year's interest in advance."

"A very good stroke of business for one day," cried the colonel delightedly. "You will do to go into the store at the end of the year if you prove to be the honest, faithful, practical boy that I think you are. Here is the cake of maple sugar for your little sister, and here are others for your mother. And you may take the gray coat you will find in the stable, and ride down and tell the good woman all about your success to-day."

When William Fletcher himself told me this story he was a beautiful, white-haired old gentleman, who owned that same great brick store in which he began his mercantile life as an errand boy, and also the same fine residence and grounds opposite. He was now known as the Lion. William Fletcher, and was unquestionably the first citizen in the town, noted throughout that region as an upright, public-spirited gentleman.

One day, after dining with him at his house, he showed me that identical silver dollar, the first dollar he ever possessed. "Poor mother," said he, as he handed me the precious keepsake in its ebony and velvet case that he had made for it years before, "went without a much needed pair of shoes that she might give me that dollar, which she had earned by knitting. But I am thankful to be able to say that it was not long before I could assist her materially, and for years before she died, at a ripe old age, she had all the comforts I could devise for her, and means of bestowing such charities to others as her kindly heart prompted."

TO THE GAS CONSUMERS Of San Francisco.

A Company has been formed, under the name of "THE PACIFIC GAS LIGHT COMPANY," of San Francisco, for the purpose of supplying gas to the city and people of San Francisco, provided the requisite consumption can be secured.

THE NEW COMPANY will erect Gas works, which shall be equal to the best now in use in the United States, with a capacity of not less than 2,000,000 cubic feet per day. The principal mains laid shall be of twenty-four-inch pipe, thereby securing ample distribution and equal pressure, thus avoiding dim-lights at one time and blowing at the burners at another.

THE SERVICE CONNECTIONS AND METERS.—All service connections shall be made and meters and burners furnished at THE COMPANY'S EXPENSE, so that the change will be without cost to the consumer. The meters used by the Company will be of the best modern description.

A Type Meter will be deposited with the proper city official, and any consumer who has reason to believe his meter is registering more gas than he consumes may, by notifying the Company in writing, have his meter removed and replaced by one officially tested. The meter so removed shall be tested by the Inspector, in the presence of any one the consumer may designate, and should it be found to over-register, a settlement shall be made on that basis and the money refunded. If the meter registers correctly, then the consumer shall pay the actual cost of making the change.

WORK TO BEGIN AT ONCE.—The construction of the Works shall be commenced immediately, and pushed to completion as rapidly as possible.

KIND OF GAS.—The Gas shall be pure and bright, free from smoke, and with an illuminating power of 20 CANDLES. That is to say, the ordinary burner, consuming 5 feet of gas per hour, will give a light equal in brilliancy to 20 sperm candles consuming 120 grains each per hour.

PRICE.—THE PRICE SHALL IN NO EVENT EXCEED \$2 PER 1,000 CUBIC FEET.

We wish to state here, by way of explanation, that the higher the candle power of gas, the greater its density, and consequently the slower its combustion; so that 1,000 cubic feet of 20-candle gas will occupy as much time in passing through the meter (or, in other words, go as far) as 1,200 feet of 15-candle gas. When to this is added a 5-candle increase in the illuminating power, it is readily seen that the consumer will make a saving of 20 per cent. in his meter register, gain 30 per cent. in the illuminating qualities of his light, and at the same time pay one-third less per 1,000 cubic feet for his gas than he is now charged.

This is a Plain Business Proposition:

WE WILL BUILD THE WORKS, LAY THE MAINS, MAKE THE CONNECTIONS, SUPPLY METERS AND BURNERS, FREE OF COST TO THE CONSUMERS, AND DELIVER A GOOD 20-CANDLE GAS AT \$2 PER 1,000 CUBIC FEET, PROVIDING ENOUGH CONSUMPTION IS PROMISED TO JUSTIFY US IN THE UNDERTAKING. WITHOUT THIS CERTAINTY THERE WOULD BE NO INDUCEMENT TO MAKE THE OUTLAY, AS THE MOMENT WE COMMENCE WORK THE PRESENT COMPANY WILL UNDOUBTEDLY OFFER TO REDUCE THEIR PRICE TO PREVENT COMPETITION.

The city of San Francisco has only one Gaslight Company, and it charges \$3 per 1,000 cubic feet for a nominal 16-candle light. In Baltimore, a city of about the same population, they have three companies—in New York, seven companies.

Competitive companies not only succeed as business enterprises, but they always cheapen the cost, improve the quality, and increase the consumption—results which legislation invariably fails to accomplish. We are ready to give you these advantages, if you desire to avail yourselves of them.

Your names and the amount of your present consumption will be entered in separate books, and will in no case be made public; our only object being to secure sufficient consumption to warrant us in proceeding with our work.

As the past experience of the public with new gas companies may create doubts regarding our good faith, we pledge our honor that we will neither buy out, sell to, nor consolidate with the existing Gas Light Company, or any other Gas Light Company in this city; and that the Works shall be commenced as soon as the requisite consumption is secured, thus leaving it in your hands to decide, by your patronage, whether an independent company shall go into operation.

EGBERT JUDSON,
H. M. MARTIN,
WM. S. HOPKINS,
J. C. WILMERDING,
JOHN O. EARL,
E. M. FRY,
THOMAS MAGEE.

COMMITTEE FOR THE
STOCKHOLDERS.

Extracts from a report of D. ERNEST MELLISS, A. M., Ph. D., Consulting Engineer and Chemist to the Trustees of the Pacific Gaslight Company of San Francisco:

I HAVE MADE A THOROUGH TECHNICAL EXAMINATION OF THE METHODS AND APPARATUS WHICH YOU PROPOSE TO ADOPT IN THE WORKS TO BE CONSTRUCTED IN THIS CITY.

WHILE THERE IS NO DEVIATION FROM THE ESTABLISHED PRINCIPLES OF GASMAKING, YET, FROM THE PERFECT COMBINATION OF THE MOST MODERN APPARATUS ARRANGED BY ABLE CHEMISTS AND GAS ENGINEERS, THE RESULTANT GAS WILL BE OF HIGH ILLUMINATING POWER AND FREE FROM OBJECTIONABLE IMPURITIES, WHILE THE COST OF PRODUCTION WILL BE MATERIALLY DECREASED.

YOUR METHOD IS SIMPLY PUTTING INTO PRACTICAL SHAPE THE RESULTS OF THE EXPERIENCE OF THE ABLEST SCIENTIFIC MEN OF THE PRESENT DAY IN CONTRAST WITH WORK DONE TWENTY-FIVE YEARS AGO.

THERE IS NOTHING EXPERIMENTAL ABOUT IT, AS IT IS NOW IN SUCCESSFUL OPERATION BY ONE OF THE LEADING GASLIGHT COMPANIES IN THE EAST, WHOSE SALES AGGREGATE MORE THAN THE TOTAL GAS CONSUMPTION OF THE CITY OF SAN FRANCISCO.

D. ERNEST MELLISS.

JAMES R. SMEDBERG, Gas Engineer and Contractor, 127 Beale street, San Francisco.

HAVING EXAMINED THE METHODS TO BE EMPLOYED IN THE PACIFIC GASLIGHT COMPANY OF SAN FRANCISCO, I WOULD STATE:

1. THAT THE COMPANY'S WORKS WILL EMBRACE EVERY MODERN IMPROVEMENT WHICH HAS BORNE THE TEST OF ACTUAL PRACTICE—THUS INSURING GREAT ECONOMY AND INCREASED YIELD—AND THAT THE MAIN AND SERVICE PIPES WILL BE SO LAID AS TO PERMIT ONLY A VERY SMALL LOSS BY LEAKAGE.

2. THAT WITH SUCH WORKS AND PIPES, AND A SMALL CAPITAL STOCK, GAS OF THE ILLUMINATING VALUE OF 20 CANDLES CAN PROFITABLY BE SUPPLIED AT \$2 PER 1,000 CUBIC FEET, PROVIDED THE UNDERTAKING MEETS WITH A FAIR SUPPORT BY THE CONSUMERS.

3. THAT, FOR EQUAL AMOUNTS OF LIGHT FURNISHED, THE CONSUMER WILL PAY THE PACIFIC GASLIGHT COMPANY FIFTY-THREE AND ONE-THIRD (53 1/3) CENTS WHERE HE NOW PAYS ONE DOLLAR.

4. THAT THE PACIFIC GASLIGHT COMPANY WOULD BE JUSTIFIED IN LIGHTING THE PUBLIC LAMPS FOR \$150,000 PER ANNUM LESS THAN AT PRESENT.

5. THAT THE GAS OF THE NEW COMPANY WILL CONTAIN LESS THAN ONE-THIRD OF THE IMPURITIES (SULPHUR AND AMMONIA) USUALLY PRESENT IN ILLUMINATING GAS.

JAS. R. SMEDBERG, Gas Engineer.

IMPORTANT NOTICE.

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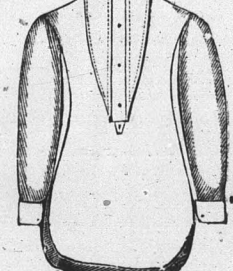
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